

<sup>again</sup>  
(The attitude with which the mind ~~seeks~~ and holds its knowledge creates the effects produced by that knowledge in our lives.

Knowledge is only a knowing to the extent to which the attitude is a knowing. ~~Attitude knows itself to the extent to which I know my attitude.~~  
The less the attitude is knowledge, ~~is known by me~~ referring to the more the knowing (all cognition exclusive of insight into attitude) is ignorance, the more it reflects confusion, the more its application produces unworthy results. The decisive value of ~~knowledge~~ ~~that is from what we have required~~ information (what attitude impels us to learn) and ~~including all scholastic knowledge~~ lies in the giving of expression (in how ~~it~~ is expressed).

Direction (attitude) and expression (the operation of expressing ~~information~~) is conclusive (~~decisive~~ in determining ~~is decisive in determining~~ to the effect (~~creates~~ the effect)).

Attitude is direction and direction (exerting itself upon ~~by knowledge~~ upon ~~information~~) is effect.

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I have also done. & the  
attitude with which I  
can live & deal with it  
understanding or no does  
not arrive here until  
you realize you have a  
clear & known my  
attitude

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The attitude is the directing force of every action and thought. In fact, ~~the thought is attitude active~~. A thought, suspended or expressed, is attitude active, is the circumscription of an attitude. The thought's activity, ~~the thought's expression~~, the direction the thought takes, is dependent upon the attitude which ~~the attitude~~ is the greater thought, and action which goes on beyond the apparent performance. Thinking is taking attitudes - though not, of course, poses. Thinking and doing are stages of attitude becoming explicit.

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The Attitude is the true character describing the thought and its expression in action, but it is not something seen by the casual self-seeing or awareness of thought. It is the subsequent vacillations of attitude, that the commonplace thought ~~senses~~ can sense, of itself.

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To cultivate the true attitude - that is, the true seeing of the fundamental attitude - is to struggle through all its subsidiary (~~and subsequent~~) plays and motions that obscure the aim fundamental to any thinking.

All our desires and feelings ~~that~~ are normally conscious in us are usually the plays - the subtle sides - derived from the basic drive, the basic attitude of the thought.

Drive, attitude, emotion are all synonymous. And it is the degree of ~~in~~ seeing into them - really

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~~their~~ <sup>which turns out to be</sup> ~~an~~ in-seeing in themselves, <sup>an in-seeing which is</sup> ourselves) that shows them with more or less force of clarity, <sup>either</sup> basic drive or ~~as~~ ambiguous manifestation, each with its own taste and predilection, its own drive to expression.

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Beyond the anticipated object of the thought is the <sup>actual object</sup> ~~which is~~ deed, the true action in the form of attitude. ~~The~~ <sup>of a thought also for me to do</sup> overt deed, the manifest actualization, is, of course, included in the thought as an aspect of it. But informing both the thought - the suspended deed, as it were, and the <sup>actual</sup> ~~visible~~ <sup>mainly manifest</sup> deed - the ~~actual~~ <sup>visible</sup> deed, is the feeling in the form of attitude. <sup>which is</sup> Feeling is really the true thought, the true deed, it being the fundamental chord out of which <sup>flows</sup> issue the overtones which we identify as thought, which we refer to as action.

Moreover the attitude is the true event to which I am sensitive. In other words, attitude determines sensitivity, and sensitivity to an event is the true event, <sup>just so far as the extent to which the event exists</sup> for me. The <sup>extent</sup> to which sensation functions in me determines <sup>is</sup> the degree to which an event has existence for me.

But the obvious appearance of an event, (that is, those elements of an occurrence as they would - but only hypothetically - appear to all observers were it

possible to discard individuality of sensation) is only the background against which the true event is played, <sup>is</sup> only the neutral occasion for the event without being the event itself, <sup>is</sup> but the stimulus which precipitates the true event which is not, as we might say, registered in sensation but is the sensation itself.

<sup>for me to do</sup> ~~which is done & done and what a~~  
~~background~~ <sup>is</sup> a ~~background~~ <sup>neutral</sup> ~~and remains, it's itself,~~  
~~a neutral~~ <sup>is</sup> a neutral ~~occurred~~ <sup>occurred</sup> ~~occurred in~~  
~~myself,~~ <sup>is</sup> or for us <sup>is</sup> an ~~occurred~~ <sup>occurred</sup> ~~occurred in~~  
~~it's self~~ <sup>is</sup> or for us <sup>is</sup> an ~~occurred~~ <sup>occurred</sup> ~~occurred in~~

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